

64
**THE
INTENTIONS
OF THE ARMIE
OF THE KINDOME OF
SCOTLAND.**

**DECLARED
TO THEIR BRETHREN OF
ENGLAND.**

**By
THE COMMISSIONERS OF THE LATE
*Parliament, and by the Generall, Noblemen, Barons,
and other Officers of the Armie.***



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2

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THE INTENTIONS OF THE ARMIE
OF THE KINGDOME OF
SCOTLAND.



THE best indeavours and greatest works wher-
in the good hand and *providence* of God have
been most evident and sensible, and the hearts
and intentions of men, called to be the instru-
ments, most *pious* and *sincere*, Though they
found approbation with the *wisefors*, and such
as are given to *observation*, yet they have ever been subject to
be misconstrued by blind *suspicion*, to be reproved by cavelling
censure, which maketh place for it selfe to enter where it
findeth none, and to be condemned of the *ignorant*, but most
of all of the *malicious*, who cannot be pleased even when God
is best pleased; and when men seek to approve themselves to
every ones Conscience, but in their hearts wish rather that
the Temple should not be built, Religion never reformed,
and they themselves *Issachar* like, couch betweene the
two burthens, then that they should be in their wordly pro-
jects or possessions opposed or troubled. The *deliverance* of
the people of God of old from the *Aegyptian servitude*; The
redemption of the Kirk by the Son of God, and the planting of
Christian Religion by his *servants*, and the vindication of Re-
ligion from Romish Superstition and Tyranny, which are the
Greatest and most *glorious* works of God, have been most bit-
terly calumniated, and spitefully spurned against by the *wicked*.

The nature and quality of this *good works* wherein the Lord
hath honoured us to be *actors*, and the experience which we
have found of continuall opposition since the beginning may
teach us, if we be not as the *Horse and Mule* which have no under-
standing, that we are to expect the gain saying of *sinners*, and that
nothing can be hatched in hell by Satan, or prompted by his
Supplicants on earth, which will not be produced to make us
and the Cause of God which we maintain odious to all men,
but most of all to our Neighbours and dearest Brethren. When
we shall now enter into *England* it will be layed to our charge
that we mind nothing but *Invasion*, and that no lesse hath been

intended by us from the beginning then under the pretext of seeking our Religion and Liberties to enrich our selves with their *possessions and goods*: But our peaceable carriage many years past before the time of those late troubles, our *Informations, Declarations and Remonstrances* published to the world, wherein we have Cursed all Nationall Invasion, and our willingnesse when we were in Armes to lay them down upon the small hopes of injoying our Religion and Liberties, and our forbearing now, by way of reprisall, to satisfie our selves upon the Shippes and goods of our deare Brethren of *England*, for those Ships and goods of ours, that have been taken by the Kings Ships, which possibly we might have been able to doe, had not Justice forbidden us, to take from them, whom we are assured, neither with us *harme*, nor have done us *wrong*, will be conceived by the *wise* and well affected to be more plain and sure evidences of our meaning then all that *malice* can devise, or *calumnie* can expresse against us.

Neither have any new emergents adhered, but rather confirmed our former *resolutions*: for although both before and since the Late Pacification we have been highly injured by some Papists and Prelats, and their adherents there, who have been, and are still seeking no lesse, then that we should no more be a Kirk or Nation, and therefore themselves cannot thinke but we must accompt of them as Gods enemies and ours: Yet above all the *favours* we have received from the good people and body of the Kingdome of *England*, One there is which hath highly honoured them before the world, and endeared them unto us more then before, which shall never be forgotten by us, and we hope shall be thankfully remembred by our Children, and Childrens Children after us to all *generations*; That when upon misinformation the Councell of *England* had concluded to raise Force against us, when the Parliament of *Ireland* had offered their Persons and Estates for supply against us; when all *plots and policies* were set on worke, and Publick *Declarations* by Authority were made, and the *Parliaments* called for this very end, when we had been traduced, and Proclaimed as Traytors and Rebels at every Parish Church, yet so *wise*, so *grave*, so *just* was that High Court of *Parliament* (to their everlasting *honour* be it remembred) that no *threatnings*, nor *fears*, no *promises* nor *hopes*, no *fiercenesse*, nor cunningly devised *suggestion* could move them to decerne a warre, or grant any Subsidie for a warre against us, but rather
by

by their speeches, complaints and grievances parallel to ours, did
 justifie the Cause (so much as in them was) which we defend.
 This rich and recent *fatour* doth so binde our hearts, that were
 our power never so great, we should judge our selves the un-
 worthiest of all men, and could look for no lesse then *vengeance*
 from the *righteous* God, if we should move *hand* or *foot* against
 that Nation so comfortably to us represented in that *honourable*
meeting. In this our *thankfull* acknowledgement, we desire that
 the City of *London* may have their own large share as they well
 deserve by the noble profession they have given of their con-
 stant affection to Religion, and the *peace* of both Kingdomes,
 notwithstanding the continuall assaults of the misleaders of the
 King against them, alwayes rendering them *sedition* in his
 cares. And if this which doth so convince us shall not be
thought sufficient to *satisfie* all the good people of *England*. We
 now before God and the World make offer in generall, and we
 make offer to so many of them as shall require it in particular,
 of the strongest and most *inviolable* bond of our *solemn* Oath and
religious attestation of the Great Name of GOD, who is our feare and
 dread, and from whom we hope for a blessing upon our expedition, that
 we intend no enmity or rapine, and shall take no mans goods, nor engage
 our selves in blood by fighting, unlessse we be forced unto it, which we
 may look for from the Papists and Prelats, But if any such
 thing shall come from *godly* men, or good Partons, who love
 the *truth* of Religion, or the Kings honour and their own liberty,
 both the rule of *Charity* (which entertaineth no suspicion, where
 there is no evill deserving) and the soule of *wisdom* (which
 teacheth that both Nations must now *stand* or *fall* together)
 doe forbid us to apprehend. All the designe of both King-
 domes is for the *truth* of Religion, and for the *just* liberty of the
 Subject, and all the devises and doings of the enemy are for
 the oppressing of both, that our Religion may be turned into
 Superstition and Atheisme, and our liberty into base *servitude*
 and *bondage*. To bring this to passe they have certainly con-
 ceived that the blocking up of this Kingdome by Sea and Land
 would prove a powerfull and infallible means, For, for either
 within a very short time shall we through want of *trade*, and
 spoyling of our goods be brought to such extreame *poverty* and
confusion, that we shall miserably desire the *conditions* which we
 now despise, and decline, and be forced to imbrace their *will*
 for a Law, both in Church and policie, which will be a pre-
 cedent for the like misery in *England*, who timouly foreseeing

it may be taught by their and our danger to be more *wise*, or upon the other part, we shall by this Invasion be constrained furiously and without *order* to break into *England*, which we beleewe is the most earnest desire of our common *enemies*, because a more speedy execution of their *designe*: for we doubt not but upon our coming clamours will be raised, Posts sent, and Proclamations made, through the Kingdome, to slander our *pious* and *just intentions* (as if this had been our meaning from the beginning) to stirre up all the English against us, that once being entred in blood, they may with their own Swords extirpate their own Religion, lay a present *foundation* with their own hands for building of *Rome* in the midst of them, and be made the Actors of their own and our *slavery* to continue for Ever. But in this admirable *opportunity* of *vindication* of true Religion and *just liberty*, if *divine providence* be looked upon with a *reverend eye*, and *men fearing God*, and loving the Kings *honour*, and *peace* of both Kingdomes, shall walke worthy of their profession, although the enemies have obtained so much of their desires, as by cords of their own twisting, to draw us into *England*, yet may their maine *designe* be disappointed, the Rope which they have made brought upon their own necks, and their wisdom turned to *foolishnesse*, which we have reason to hope for from that *supreme wisdom* and *power* which hath in all the proceedings of this worke turned their devises upon their own pates that plotted them.

In our *Informations*, *Remonstrances*, and the true representation of our proceedings since the last *pacification*, we have so farre expressed the wrongs which we have sustained, and the distresses which we suffer, as may make manifest our pressing necessity to take some other course for our present reliefe, then such *petitions* *supplications* and *commissions*, as we have used before with lesse successe then could be expected of a Kingdome from their native King. Before we stirred so much as with a *petition*, we indured for many yeares not onely the continuall opposition of the *truth*, and power of Religion by Prelates and Papists, but also the violation of all our *liberties*, and almost the totall subversion of our Religion, which was our comfort in the sight of God, and the glory of this Nation in the sight of other Churches, who by the testimony of their Divines made our Reformation the measure of their wishes, and would have redeemed it with their greatest worldly losses, when grosse Popery was notoriously obtruded upon us in the Booke of
Canon

Canons and common Prayer, without consent or knowledge of the Churches; and the plot of the Prelats and Papists wholly discovered how to settle it in both Nations: We added to our former sufferings no other Armes but Prayers and *teares* unto God; and Petitions to our King, which were utterly rejected; the Books and corruptions against which we *positioned* highly exalted, and by the insolent advise of those who govern now his Counsellors, labour to establish their own ill acquired greatnesse upon our oppression, and the ruines of our Religion and Liberties. We were forbidden to insist, under the pain of high Treason, when we found our selves thus opposed and born down; still insisting in our humble desires we solemnly renewed our solemn and Nationall Oath and Covenant for preserving of our Religion and Liberties, and of his Majesties Authority, knowing the violation of that Oath to be the guiltinesse which had procured our woes, and that our Repentance and turning to God were the meanes by his blessing for a good successe: when contrary to our deserving and expectation his Majestie was moved by wicked Counsell to march toward us with an Army, we choosed rather to neglect such courses as might serve for our humane safety, then to fall in seeming disobedience to our King, or to give the smallest distast to our Brethren in *England*, and therefore disbanded our Forces, delivered all holds which were craved in testimony of our obedience, and so farre complied with his Majesties pleasure, that notwithstanding the determination of our lawfull former Assembly, called by his Majesty, we were contented that a new free Assembly and Parliament should be appointed, where all things both concerning our Religion and Liberties might againe be considered and established. When matters Ecclesiasticall were determined in the Assembly according to the Constitutions of the Church in the presence, and with the consent of his Majesties Commissioner, and the Parliament was convened for perfecting the warre, although we walked therein so warily that no just provocation was given to his Majesty, yet contrary to the Laws and Customes of this Kingdome, the Parliament so certainly promised, when his Majesty was free of those bad Counsellors, was (being againe in their power) by their advise proroged, which to shew our invincible *steadfastness* we were content to suffer, and did send up our Commissioners to *London* to render the reasons of our demands. When our Commissioners and Petitions of the Parliament, called by

his Majesty, were so farre rejected, that they were never seen or heard. We send up our Commissioners againe with our *propositions*, which containd nothing but what was necessary for the *peace and good* of the Kingdome, and was granted to us before under his Majesties hand, yet could they find no answer at all which will be wondred at, and hardly beleaved by so many as are strangers at Court, and know not the Bishop of *Canterbury*, and the Leivtenant of *Ireland*, with the Assistance of the too too powerfull Faction of the Hispanioliz'd Papists labour to shew their zeale for his Majesties greatnesse, by oppressing the just Liberties of the free Subjects, and the reformed Religion in all the three Kingdomes: But in place of the gracious answer which we expected, our Commissioners were restrained, and one of the Noble men Imprisoned, Garrisons of Strangers set over our heads in an insolent and barbarous way, exercising their cruelty even against Women and Children, our Ships and goods taken and sunke, and the owners stript naked, and more inhumanely used at the Commandement of abused Authority, by the Subjects of our own King, then by Turks and Infidels, and great Armies prepared against us with a terrible Commission to subdue and destroy our *silver*, our Religion, Liberties, Laws and all. In this extremity for us to send new Commissioners and Petitions were against sence and experience, those that governe the Kings Counsell being farre from any inclination or intention to satisfie the just desires and grievances of the Subjects, as they have made manifest by breaking up of the Parliament in both Kingdomes, (though we know them to be often countervoted by many of that Honourable Board, more candid and peaceably minded.) To sit still in senselesnesse and security, wayting for our own destruction at the discretion of our mercilesse enemies (which were it not at this time with the cause of God would move us the lesse) is not only against Religion but Nature, teaching and commanding us to study our owne *preservation*. To indure continuall *threatnings*, and so great *hostility* and *invasion* from yeare to yeare, which is the professed policie of our enemies is impossible, and when we have examined our own strength, more then we are able to beare: We have therefore after much agitation and debating with and amongst our selves, resolved to have our proceedings, which have been canvased by so many, and are brought to some point of *determination* in our own *Parliaments*, so be better known to the Kings Majesty, and the *world*.

world, and especially to the Kingdome of England, that againe
 till false and artificiall relations, they beeing nakedly seene to
 be what they are, we may obtaine a better grounded and more
 durable peace for the injoying of our own Religion, and Laws,
 and as we desire the unworthy Authors of our troubles, who
 have come out from our selves to be tryed at home, and justice
 to be done upon them according to our own Laws, so shall
 we presse no further processe against *Canterbury*, the Lievte-
 nant of *Ireland*, and the rest of those pernicious Counsellours
 in England the Authors of all the miseries of both Kingdomes,
 then what their own Parliament shall discerne to be their just
 deserving. When we looke upon this worke of reformation from
 the beginning, and perceive the impressions of the Providence
 of God in it, we are forced in the midst of all our difficulties and
 distresses to blesse God for his Fatherly care and free love to his
 Church and Kingdome, and to take courage and spirit to pro-
 ceed in patience and perseverance whither he shall goe before us,
 and lead us on. When the Prelats were grown by their Rents
 and Lordly dignities by their power over all sorts of his Ma-
 jesties Subjects, Ministers and others, by their places in Parli-
 ament, Councell, Colledge of Justice, Exchequer and High
 Commission, to an absolute Dominion and greatnesse, and
 setting the one foot upon the Church, and the other upon the
 State, were become miserably insolent, even then did the
 worke begin, and this was the *Lords opportunity*. The begin-
 ning were small, and promised no great thing, but have been
 so seconded and continually followed by divine providence, pres-
 sing us from step to step, that the necessity was invincible and
 could not be resisted. It cannot be expressed what motions
 filled the heart, what *teares* were powred forth from the eyes,
 and what *cryes* came from the *mouthes* of many thousands in
 this Land at that time, from the sence of the Law and power
 of God, rayling them as from the dead, and giving them hopes
 after so great a deluge and vastation to see a new world, wherein
 Religion and Righteousnesse should dwell. When we were
 many times at a pause, and knew not well what to doe, the
fears, the *furies*, the *peevishnesse* and the plots of our dement-
 ed adversaries opened a way unto us, and taught us how to
 proceed, and what they devised to ruine us served most against
 themselves, and for rayling and promoting the worke. O pro-
 vidence to be adored! Although neither Counsell nor Session,
 nor any other Judicature hath been all this time sitting, and

there have been meetings of many thousands at some times; yet have they been kept without *tumult* or *trouble*, and without *excesse* or *riot* in better order and greater quietnes, then in the most *peaceable times* have been found in this Land. When we were content at the *pacification* to lay down Armes, and with great losse to live at home in *peace*, our wicked enemies have been like the troubled Sea when it cannot rest, whose *waters cast up mire and dirt*, and will have us to doe that which it seems the Lord hath decreed against them. The purity of our *intensions* farre from base and earthly respects, the bent and inclination of our *hearts* in the midst of many dangers, the fitting of instruments, not onely with a desire and disposition, but with spirit and abilities to overcome *opposition*, and the constant peace of heart accompanying us in our wayes, which beareth us out against all accusations and aspersions, are to us strong grounds of assurance that God hath *accepted our workes*, and will not leave us: we know the Lord may use even wicked men in his *service*, and may fill their sailes with a faire gale of *abilities*, and carry them on with a strong hand, which should make us to search our hearts more narrowly. But as this ought not to discourage his own *faiethfull servants*, who out of love to his Name intend his *honour*, walke in his *wayes*, find his *peace* comforting them, his *providence* directing them, and his *presence* blessing them in their *affaires*. So can it not be any just ground of quarrelling against the worke of God Yet all these our encouragements which have upholden our *hearts* in the midst of many *troubles*, could not make our entry into *England* warrantable, if our *peace* (which we earnestly seek and follow after) could be found at home or elsewhere. Where it is to be found we must seeke after it, and no sooner shall we finde it clearly secured to us, but by laying down our Armes, and by the evidences of our peaceable disposition, we shall make it manifest to the world, and especially to the Kingdome of *England*, that we are seeking nothing els but *peace*, and that our taking up of Armes was not for Invasion but for Defence. No man needeth to plead by *positive law* for necessity. It is written in every mans *beare* by nature, and in all actions we find men have received it by *practise*, that necessity is a *soveraignity*. A Law above all Laws is subject to no Law, and therefore is said to have no Law. Where necessity commandeth, the Laws of nature and Nations give their consent, and all *positive laws* are silent and give place. This Law hath place, sometimes to *excuse*, sometimes to *extenuate*, and some-
time

times to *justify* and *warrant* actions otherwise questionable : and no greater necessity can be then the *preservation* of Religion, which is the *soule* of the Country, which is the *body* of our *lives*, who are the *members*, and of the *honour* of our King who is the *head*. All these at this time are in a common hazard, and to *preserve* and *secure* all, we know no other way under the Sunne (And if any be so wise as to know it, we desire to heare it, and shall be ready to follow it) but to take order with our common enemies where they may be found, and to seek our assurance where it may be given. The question is not whether we shall content our selves with our own *poverty*, or *enrich* our selves in *England* : that question is impious and absurd. Neither is the question whether we shall *ascend* our selves at *home*, or *invade* our *neighbours* and dearest Brethren : this also were unchristian and unreasonable. But this is the question, whether it be *wisdom* and *piety* to keep our selves within the borders till our *throats* be cut, and our Religion, Laws and Country *destroyed* : Or, shall we bestirre our selves, and seek our *safeguard*, *peace* and *liberty* in *England*, whether we shall *doe* or *dye*, whether we shall *goe* and *live*, or *abide* and *perish* : Or more largely to expresse all, Whether we who are not a few *private persons*, but a whole Kingdome, shall lye under the burthen of so many *accusations*, as scarcely in the worst times have been charged against Christians, receive the Service Book, and the whole body of Popery, imbrace the Prelates and their abjured Hierarchy, renounce our solemn Oath and Covenant, so many times sworn by us, loose all our labour and paines in this Cause, and forget our former slavery and wonted desires of redemption at the dearest rate, tickle the minds of our enemies with joy, and strengthen their hands with violence, and fill the hearts of our friends with sorrow, and their faces with shame because of us; *desert* and *dishonour* the Sonne of God whose Cause we have undertaken, whose *banner* we have *displayed*, and whose *truth* and *power* hath been this time past more comfortable to us, then all the *peace* and *prosperity* of the world could have rendered, and draw upon our selves all the *judgements* which God hath executed upon Apostates since the beginning, and shall we fold our hands and wayte for the perfect slavery of our selves and our Posterity, in our *soules*, *loases*, and *estates*, and (which is all one) foolishly to stand to our *defence* where we know it is impossible : Or shall we seek our relief in following the calling of God (for our *necessity* can be interpreted no lesse) and

entring by the doore which his *providence* hath opened unto us, when all wayes are stopped beside. Our enemies at first did shroude themselves so farre under the Kings Authority, that they behooved to stand or fall together, and that to Censure them was Treason against the King. Now we have shewen that a Kings Crown is not tyed to a Prelats Mitre, and that the one may be cast unto the ground, and the other have a greater lustre and glory then before. Now they take themselves to another starting hole, and would have men to thinke that to come into *England* against them is to come against *England*, and to pursue them although Legally is to invade the Kingdome where they live, as if the cutting away of an Excrecence, or the curing of an Imposthume were the killing of the body. Let them secure themselves under the shelter of their own *phantasies*, but we are not so undiscerning as like mad men to run furiously upon such as we first meet with and come in our way: for although it cannot be denied but the wrongs done to us, as the breaking of the late *peace*, crying us down as Rebels and Traytors, the taking of our Ships and goods, the Imprisoning of our Commissioners, the Acts of Hostility done by the English in our Castles: had they been done by the State or Kingdome of *England*, there might have been just causes of a Nationall quarrelling, yet seeing the Kingdome of *England* conveend in Parliament have refused to contribute any supply against us, have shewen themselves to be piest with *grievances* like unto ours, and have earnestly pleaded for redresse and remedy, and a Declaration made that his Majesty out of Parliament will redresse them, which might be a cure for the grievances of particular Subjects: but Nationall grievances require the hand of the Parliament for their cure, for preventing wherof the Parliament was broken up and dissolved. Neither do we quarrell with the Kingdome for the injuries which we sustaine, but our quarrell is onely with particular men, the enemies of both Nations: nor can they quarrell with us, for taking order with the prevalent Faction of Papists and Prelats the Authors of so many woes to both Nations.

Let all who love Religion and their *liberty* joyne against the common enemies, and let them be accursed that shall not seek the preservation of their neighbour Nation, both in Religion and Laws, as their own, as knowing that the ruine of one will prove the ruine both. And knowing well (as having from their own Councils discovered it) that the ruine of both was intended,

intended, and that it was ever their plot and purpose, that if they could not ingage our dearest Brethren, and neighbour Nation in a Warre for our *destruction*; then to give us some ill assured *peace*, which might bind our hands and hold us quiet, untill the yooke of bondage were more heavily and unremovably layd upon our Brethren of *England* by the help of such an Army as was pretended to be gathered against us, rooting out the Godly people and active spirits of that Nation and all those who as good Patriots stand well affected to Religion, and their just *liberties*, and might be suspected would dare stirre for the defence and maintenance of either, and there after easily find ground to break againe with us, when they were once assured that we were like to stand alone: And all the benefit of our *peace* should be to be last *destroyed*.

And as we attest the God of heaven that those and no other are our *intentions*, so upon the same greatest attestation doe we declare that for archieving those ends, we shall neither spare our *paines*, *fortunes*, nor *lives* which we know cannot be more profitably and honourably spent. That we shall not take from our Friends and Brethren from a *thread* even to a *shoe latches* but for our own moneys, and the just payment: That we come amongst them as their Friends and Brethren, very sensible of their by-past sufferings and present dangers both in Religion and Liberties, and most willing to doe them all the good we can, like as we certainly expect that they (from the like sence of our hard condition and intollerable distresse which hath forced us to come from our own Countrey) will joyne and concurre with us in the most just and Noble wayes for obtrayning their and our most just desires. And when our own *moneys* and meanes are spent, we shall crave nothing but upon sufficient surety of payment how soon possibly it can be made, what is necessary for the entertaynement of our Army, which we are assured so many as love Religion and the *peace* of both Kingdomes will willingly offer, as that which they know we cannot want, and in their wise foresight will provide the way to furnish necessaries, and to rective the *surety*. This course being kept by both sides, will neither harme our Brethren (for they shall be satisfied to the last *farthing*) nor our selves, who look for a recompense from the *rich providence* of God, for whose sake we have hazarded the losse of all things.

The escapes of some Souldiers (if any shall happen) we trust shall not be imputed to us, who shall labour by all meanes

prevent them more carefully, and punish them more severely then if done to our selves, and in our own Countrey. Our professed enemies the Papists, Prelats, with their adherents, and the receivers of their goods and geir, we conceive will be more provident then to refuse us necessary *sustentation*, when they remember what Councell was given by them for declaring all our possessions to be *forfeited* and to be disposed of to them as well deservng Subjects.

We shall demand nothing of the Kings Majesty but the settling and securing of the *true Religion* and *liberties* of this Kingdome according to the Constitutions and Acts of the late Assemblies and Parliament, and what a just Prince oweth by the Laws of God and the Countrey to his grieved Subjects, coming before him with their humble *desires* and *supplications*. Our abode in *England* shall be no longer time then in their Parliament, our just *grievances* and *complaints* may be heard and redressed, sufficient assurance given for the legall tryall and *punishment* of the Authors of their and our evils; and for reforming and enjoying their and our Religion and Liberties in *peace*, against the machynations of Romish contrivance acted by their degenerate Countrey-men. Our returning thereafter shall be with expedition in a peaceable and orderly way farre from all molestation, and we trust the effect shall be against Papists, the extirpation of Popery, against Prelats, the Reformation of the Church, against Atheists, the flourishing of the Gospel, and against Traytours and Firebrands; a perfect and durable *union* and *love* between the two Kingdomes, which he grant who knoweth our intentions and desires, and is able to bring them to passe. And if any more be required, God will reveale it and goe before both Nations, and if God goe before us, who will not follow, or refuse to put their necks to the *work* of the Lord;

FINIS.

